GOD, NO IMPOSTOR, NOR DELVDER.

OR,

An Anſwer to a Popiſh and Arminian Cavill, in the defence of Free-Will, and vniverſall Grace; wherein Gods tender of Grace by the outward Miniſtry of the Goſpell, to Reprobates who neither doe, nor can receive it; is vindicated from thoſe aſperſions of equivocation, falſitie, and colluſion, which ſome by way of Obiection, caſt upon it.

No. 6 (848)

By WILLIAM PRYNNE, *an utter Barrester of* Lincolnes Inne.

Numbers 29.19.

God is not a Man that he ſhould lye, nor the ſonne of man that he ſhould repent: hath he ſaid, and ſhall he not doe it? or hath he ſpoken, and ſhall hee not make it good?

Romans 3.4.

Yea let God be true, but every man a lyer, as it is written: That thou mightest be juſtified in thy ſayings, and mightest overcome when thou art judged.

Fulgentius de Veritate Prædeſtinationis, lib. 1.

Quis hîc non videat hominem ab homine inutiliter ſermonem doctrinæ cœleſtis audire, niſi ei Magiſter Deus revelando miſericorditer loquatur in corde. Hæc autem revelatio ſpecialis eſt filiorum Dei, qua non ſolum cognitionis donum, ſed etiam divinæ dilectionis accipiunt.

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REVERENDISSIMO ET VENERABILI VIRO, IOANNI TOLSON, SACRÆ THEOLOGIÆ *DOCTORI, COLLEGIJ ORIELENSIS* IN CLARISSIMA *ACADEMIA OXONIENSI, PRÆPOSITO*, CVNCTISQVE EIVSDEM *GYMNASII SOCIIS:*

GVLIELMVS PRYNNVS HVIVS *COLLEGIJ* QVONDAM *ALVMNVS*, HAS SVAS MINVTVLAS ET INCOMPTAS *LVCVBRATIONES*, (EPISTOLÆ DEDICATORIÆ, HAVD CAPACES,) *GRATITVDINIS*, ET *AMORIS* SVI *TESTIMONIVM*, (QVAMVIS PER EXIGVVM) *DICAT, DONAT, DEDICAT.*

Cicero: Orat: pro Cn. Plancio.

Cùm omnibus virtutibus me affectum esse cupiam, tamen nihil est quod malim, quam me et gratum esse, et videri.

GOD; NO IMPOSTOR, NOR DELVDER.

IT is a common demand, which the Patrons of Vniuersall Grace, and Freewill vse to make: *How God can be excused from Collusion, equiuocation, or deceit, if hee hath not seriously purposed in his secret and eternall Will, effectually o Cotnuert, and saue all those to whom he offers Grace by his reuealed written Will, but onely the Elect?*

To giue a cleare, and satisfactory answere vnto this demand, which stumbles many: Wee must consider in the first place; that though the bare hearing or preaching of the glad-tidings and promises of the Gospell, be alike communicable vnto all men; yet their benefit, their comfort, are proper, yea peculiar to the Elect alone; not common to the Elect, and Reprobates, as the Law is, which binds all men alike. Hence it is, that the Elect onely are stiled, [a] *the Children of the Promise, the seed of* Abraham; [b] *hence the Promise of Faith by Iesus Christ*; is said, *to be giuen only to them, not generally to all men.* [c] *The voyce of Christ* (to wit

a 1.Cor 2. 6. to the end & 3.21,22,23. 2 Cor 4.3.4.15 Psa.50.16,17 Luke 10.6. Col.1. 26,27.
b Rom. 9.7,8. Gal 3.21.
c Iohn 10.3. 4.27.

wit the Gospell:) *is proper onely to the Sheepe of Christ*, who are the Elect: whence the Faith of the Gospell is stiled, [d] *the Faith of Gods Elect*, as being proper, yea peculiar vnto them alone: Christ Iesus hath, [e] *reuealed*, [f] *hath bequeathed his Gospell as a peculiar Legacie to his chosen Saints, and deliuered, committed it to their trust.* Whereupon the Apostles did alwayes Dedicate, and direct their Epistles, not to all men in generall; but [g] *to the Elect, the chosen and faithfull in Christ Iesus; the Saints, the sanctified, called and preserued in Christ, and to no others:* to signifie, that the benefits of the Gospell are intayled vpon them alone.

Secondly, you must obserue, that though Ministers are to [h] *Preach the Gospel to euery creature*; yet * *it is not with an intent, to conuert all those to God that heare it, but onely the Elect who doe alone beleeue it: Paul* did Preach, and [i] *indure all things*, not for all those to whom he preached; *but onely for the Elects sake; that they might obtaine the saluation which is in Christ Iesus, with eternall Glory:* [k] *God hath giuen some to be Apostles, some Prophets, some Euangelists, some Pastors, and Teachers*; but this is not for the conuersion or good of all men; but for the *perfecting of the Saints, for the edifying of the body of Christ,* [l] *who are the Elect.* The Preachers of the Gospel who are stiled *Angels*, are sent out onely [m] *to gather the Elect* (not all men) *from the foure windes, from the one end of Heauen to the others:* [n] *they are all ministring Spirits, sent forth to minister for them*, (and for them onely,) *who shall be Heires of saluation*; not for Reprobates or wicked men: they are onely • *to feede the Church, the Lambs, the Sheepe, the flocke of Christ*; who [p] *are none but the Elect, as the Scriptures, the Fathers, and all orthodox Pro-*

d Tit.1.1. e Col.1.26.27 Ephes.1.5.9 10 f 10.17.6 8.14 17.26 Iude 3. g Rom 1.7.16 &8,26.to 35. 1 Cor.1.2. 2 Cor.1.1 Eph. 1,1,to 15.c.2.1 to the end phil 1,1 Col.1, 1,26,27.1 Thes 1,1,3.4.2 Thes 1.1.3.&2.13. 14.1 Pet.1,1,to 24.&2, 7,9,10 2 Pet,1,1,10 1 Ioh.3,1.Ioh. 2.3. Iude 1.3. Ps.50.16, 17. h Mar. 16.16. *Quæcunq; ergo gentes nondum audierunt, audient Euangelium, & credent quot. quot ex eis præordonati sunt in vitam æternam Non enim alij venient in cõsortium hæreditatis Christi, quam qui ante constitutionem mundi electi sunt, & prædestinati atque præsciti secundum propositum eius qui omnia operatur secundum consilium voluntatis suæ:* Prosper. de lib. Arbitr. ad Rufinum fol.126.b. i 2 Tim,2.10. k Eph.4,11,12. l Eph.1,3,4, 5,6.9,10,11, 22,23.c.2,7,10,13,19,21,22.c.5.23,29,30. 1 Pet.5,13. Rom.8.29, 30.Heb 12,22,23 m Mat.24,31.Eph.1,5,9, 10. n Heb.1.14. Reu.7.3,to 16, and 21,27. o Acts 20,28.Ioh.21.15,16,17.2 Tim.2.10. p See my perpetuity p.20.21.

Protestant writters *haue defined it*: therefore [q] *the Milke of the Word, the foode of the Gospell, are proper, are peculiar vnto them alone.*

[q] Heb 5.12.13 14. 1 Pet.2.1, 2,3,4,5.

Thirdly, you must take notice that though the Gospel, is to be Preached vnto euery creature, yet it is not with an absolute intent to Conuert, or saue all those that heare it, but onely such as doe beleeue it; This is euident by that commission which Christ gaue vnto his Apostles; [r] *Goe ye* (said he) *into all the World, and Preach the Gospel to euery Creature; he that Beleeueth, and is Baptized, shall be saued, but he that Beleeueth not, shall be Damned*: By which conditionall clause of limitation, and [s] *sundry other Texts of Scripture: Where God commanded his Word to be Preached to such who should neither heare, believe, or obey, but vtterly reiect it, reaping noe profit, Conuersion or Saluation from it*: it is most apparant; that God did neuer intend his Gospel should Conuert, or saue all such who heare it Preached, but onely such as should Beleeue, and imbrace it in their hearts. Now these are onely the Elect, and no others; for [t] *they onely doe Beleeue aright*: Therefore the Gospel is intended vnto them alone, because they onely profit by it.

[r] Mar. 16.15. 16.

[s] Isay 6 9,10. & 29.10. and 65.2. Ier.1.8, 10. & 7.26.27 28. Ezech 2,3 to the end. Mat.13.13 14 15. Marke 4. 11.12. Luk.8. 10. Ioh 12.39. 40 Acts 28.25 26,27. Ro.10. 16.21 & 11.8. 2 Cor.2.14.15. 16. Heb. 4 2. and 6, 6,7.

[t] Acts 13. 48. Ioh.10. 26,27. Rom 8. 30. Luke 10.6. Tit.1.1.

If this then be yeelded to me, as needes it must be; that the promises, and glad tidings of the Gospel are proper, and peculiar to the Elect alone; that the Ministers of the Gospel are sent out onely to gather together the Elect: and that the Preaching of the Gospel vnto euery creature, is not with an intent effectually to Conuert, or saue all such as heare it, but onely those who doe Beleeue it, who are alwayes the lesser number, and onely such as are Elected: then it followes ineuitably: [u] *that there is no repugnancy betweene the secret, and the reuealed Will of God, which is subseruient to it*; and that God equiuocates with none to whom the Gospell is Preached, as *some obiect*, though they are not conuerted by it, because he did neuer resolue,

[u] See my Anti-Arminianism: p. 98. 99. Edit.1.

solue, to saue all those that are the Hearers, but onely the true Embracers, and Beleeuers of his Gospel, who are none but the Elect, in whom alone he workes this grace of Faith.

Obiect.

Yea, but you will now obiect; that [x] *God doth seriously exhort, euen Reprobates themselues to Beleeue, and Repent, though he hath determined to giue no Faith, nor Repentance to them:* therefore if they [y] *cannot Beleeue or Repent of themselues,* (as we affirme) God cannot but dissemble with them; because he exhorts them vnto that, which they of themselues, (*without his ayde,* since [z] *Faith is his speciall gift,*) can neuer doe: and which him selfe hath irreuocably decreed, not to inable them to performe.

x Ez. 18.30, 31, 32, c. 33.11
y Pr. 1.6. 1.9. c. 20.24 Ier. 10.23. Iohn 6 44.65. c 12.37 to 41. c. 15 5. Phil. 2.13 Ro. 7.18.19 see p. 8.2.
z Ephe 2. 8. Phil. 1. 29.

Answere.

To this I answere; that if God himselfe, who knowes the Hearts, the Estates of all men, should tell any Reprobates from Heauen, that they are Reprobates; that he had irreuocably decreed, neuer to worke any Faith, or Repentance in them; and yet should come to such in particular, seriously exhorting them to Beleeue, to Repent, that so they might bee saued: there were then some shew of mockery, of double dealing in God; and this obiection might perchance stand good. But here the case is otherwise: For though God doeth oft times seriously exhort, yea intreate, euen such to Beleeue, to Repent, as he hath for euer reiected in his secret purpose, yet here is no delusion, no deceit at all.

1 Cor. 2.5 c. 12 8.9. Iohn 1.7. Acts 28.27. Luke 17.5. Rom. 12.3.6. 2. Thes. 1.7. Hebr. 12.2, *August de Gra. & libero Arbit. c 7 8.9 prosper De vocatione Gentium. l. 1. c. 23. 24* accordingly.

First, because God himselfe, who knowes the Hearts, and States of all men, doeth neuer speake immediately from Heauen to any Reprobates in particular, nor yet inuite them to Repentance; but [z] *hee doth it mediately by his Ministers:* who being but fraile mortall men, and hauing no speciall Reuelation, no Commission from Heauen, to informe them who are Reprobates, but onely the reuealed Will, and Word of God, which determines not of particular mens estates:

1
z Mat 28.29. Mar. 16.15. 2 Cor. 5, 18 20.

estates: *can* [a] *neuer positiuely resolue, whether the particular persons to whome they Preach bee Reprobates, yea, or no:* so that they tender Grace, and Mercy to them, not as to Reprobates, or cast-awayes, but as to the chosen Saints of God, for ought they know. Secondly, because those Reprobates, to whom this Exhortation, this tender of Grace is made, [b] *can neuer fully satisfie, nor resolue themselues, that they are Reprobates, since they were neuer priuie to Gods counsell*; so that for ought they know their whole life is a time of Grace to them: Since then it is neither reuealed to the Ministers that offer Grace, nor yet to those to whom this Grace is tendred, that they are Reprobates, or that God hath determined to bestow no Grace vpon them; neither the Ministers, nor the Reprobates to whom the Gospel is Preached, can truely say that God doeth Cozen them; because that vnto themselues, and all others, [c] *there is a possibilitie, yea, a probabilitie, that they may be saued*, since they know not, whether they are peremptorily reiected of the Lord or no.

But you will yet obiect; * *that God himselfe doth certainely know, that these very Reprobates, neither will, nor can Repent, because hee hath decreed to worke no Repentance in them:* therefore God must needes Delude them, though they cannot discouer it.

To this I answere; that if Reprobates themselues (whose case you [d] *ought not for to argue* before themselues cõplaine, especially against the Lord himselfe: [e] *who is Iust and Righteous in all his wayes, though we out of the shallownesse of our owne capacitie can not discouer how:*) can neuer discerne that God Deludes them; then how can such who prosecute this obiection, charge the Lord with Couzenage, or equiuocation in his dealing, when as men cannot discerne it? What are they now translated into Gods, that they can

a Act 1,24, 25. Ier. 17. 9, 10. Iob 13. 6, 1 Cor 1,11. c. 7.16. Re. 1,17 23. 2 Tim. 2 19. Ro. 11,3.4 See D. Sclater Exposition on 1 Thes 1.4.

b Exo. 32,10. Iob 11.7 8 9. Ps 36.5,6. 15. 77 19 Eccl 9. 1,c 7.14. c. 3. 11 Hos. 2,23. Ioel 2.13 14. Ionah 3,9 Ro. 9,26. c. 11. 33 34. 1 Cor. 2 11 16. 1 Pet. 2. 9, 10.

c 1 Cor. 7. 16 1 Tim. 1,15. 16

Obiect.

* 1 Sam 2.25. 1 Kings 12.15 2 Chor. 10.15. Iohn 10. 16. c. 12.37. to. 41. Rom. 11.7 8. Mat. 13. 10. to. 19.

Answer.

d Rom. 9.19, 20 Isay 45,9. 10 Ier. 11,4,6

e Gen. 18.25. Psal 116 5. Psal. 129 4. Psal. 145,17.

Nequaquã iniustum esse potest quod placuit iusto. Greg. Mag. Moral. l. 25, c. 18. *Nequaquã iniustum possumus dicere, in quo diuinum iudicium non possumus denegare; quia summa iustitia est voluntas Dei. Neq; ideo non iustum est quod Diuinitas agit quia capere vim diuinæ iustitiæ bene nõ valeat.* Salu. De Gubernat. Dei l. 1. p. 22, 23.

can thus disclose this hidden, this vailed Misterie, which all the Saints, and Reprobates in the World cannot espie, since [f] *Gods iudgements (which is* [g] *the highest elogie that mens pens can yeeld them:) are vnsearcheable, and his wayes past finding out?* Doutlesse, if there be neuer a Reprobate in the World, who can truely say that God deales falsely with him, in desiring his conuersion, when as he neuer did intend it, because he could not satisfie himselfe, whether he were a Reprobate, yea, or no: then those who make this strange obiection, must cease to charge God with Collusion, till they are able for to taxe him of, or trace him in it: and that in their owne cases onely, not in other mens, [h] *who rest perchance contended with Gods pleasure, and complaine of his dealing.*

Secondly, though God doeth certainely know, that Reprobates neither can, nor will Repent, yet hee doeth not Deceiue them, by inuiting, exhorting, persuading them to Repentance; because as God doeth not inuite them to Faith, or Repentance, as they are Reprobates: so his decree of Reprobation, (* *which only leaues them in that lost estate, wherein it found them at the first*, and puts them into no worse condition,) is *not the immediate cause of their Infidelity, Impenitency, or naturall Imbecility,* [i] *but their owne corrupt, and sinfull Natures*, which God is not bound in Iustice for to cure. Indeed if God himselfe should purposely binde them hand and foote in the chaines of sinne, and then should bid them walke, or run on to him in a serious manner, he might now be thought for to delude them: but this God doeth not; [k] *he castes no rubbes, no blocks into their way, but what they cast themselues:* if they come not in when he inuites them, it is not because God himselfe doth not enable them, [l] *but because they haue so insnared themselues in sinnes, and trespasses,*

f Rom. 11.33. 34. Psal. 36.6 Eccle. 3.11. & 7,14. 9.1. Isay 41.13.14. Ps. 77.19.

g *Ineffabilium nullus eloquentior est narrator quã qui fatetur inexplicabilia esse quæ loquitur.* Prosper Aquit. Expositio in Ps. 144. f. 307. a.

h 1 Sam. 3,8. 2 Sam. 15.26. Iob. 40.4,5. Isal. 51.4. Ps. 39.9. Psa. 107. 42. Mat. 22.12

* *Merito namq; peccati vniuersa massa dãnata est; nec obdurat Deus impertiẽdo malitiam, sed nõ impertiendo misericordiã.* August Epist. 105

i Eph. 2.1, to 6 c. 4.18 Ro. 1, 21, to 32, b. 2. c. 3, 9, to 20. c. 7, 5, 8, 19, 23, 25 c. 8, 5, to 10. Gal. 5.17. c. 6.8. August Epist. 105.

k Gal. 5, 7, 8. Iam. 1, 13, 14, 10. 21. l Pro 5, 22. Ps 9, 15, 16. Psal. 142, 7. Ro. 5. 14, 17, 21 c. 7, 14, 15, 18, 19, 23, 24. Gal. 5.17 Eph. 2, 1, 2, 3, 5.

ses, that[l] *they haue quite disabled themselues to come vnto him as they ought to doe, yea and might haue done, had they continued in their first estate:* so that they must here accuse themselues, not God.

Thirdly, when God doeth offer Grace to men, he doth not immediately infuse his Grace into their hearts, but [m] *he workes it in them by the vse of meanes:* now Reprobates, when as God tenders Grace vnto them, [n] *doe alwayes slight, neglect, and vilifie the outward meanes by which he offers, and conueyes his Grace*; so that if they misse of Grace, (as they alwayes doe:) they cannot lay the fault on God, or say, that he intended not to Conuert them; but they must take the blame vpon themselues alone; because if they had vsed the meanes with care, with Conscience as they ought, and done all that which was requisite on their parts; [o] *God would haue wrought effectually by his Spirit in their hearts,* for ought that they could tell, or thinke to the contrary.

Fourthly, when God doth seriously inuite vs to Repentance, to true sauing Faith; he doth not alwayes peremptorily promise, much lesse resolue to worke this Faith, or Repantance in our hearts, (for then they should be alwayes wrought effectually in vs, because Gods purposed, Gods resolued Will, is [p] *alwayes executed, and cannot be resisted:*) but he doeth onely seriously declare, what things he doth approue, and require in vs, and what course wee ourselues must take, if we will be saued: A King may seriously wish and desire, that such a Subiect of his were a rich, or Honourable person; and with all informe him of the way and meanes to purchasse Wealth or Honor; but yet he may not purposely resolue to make him such a one. God doth [q] *earnestly wish,*

(l) *August. Enchirideon.* c 30
m Ro. 10. 14-17 Isay 55.3. 1 Cor. 1,18,11 Act. 1. 3, c.20 32 Eph. 4. 29.
n 2. Chro. 36. 15.16,17. Iob 11,14. c. 22, 17. Isay 5,25. c.53,1. Ier. 25, 3,4. c. 29,19. c.32,33. Mat. 23 34,37. Acts 7. 51,52, 57, c. 13,45, 46. c. 28,27. Rom. 10,21. 2 Thes. 2,10, 11,12.
o 1 Thes. 5.24. 2 Tim. 2.13.
p See my Anti-Arminianisme. position 6.
Iust in. Martyr. Dialog. cū Tryphone. p.65.b. *Ireneus aduers. Heresl.* 2.c.5 & 65 l.4.c.72 *Clem. Alex. Strom* l 6. fol. 143.E F. *Macarius Aegypt.* hom. 4. p. 30 *Arnobius aduers. Gent.* l.3. p.70 90. l 7 p. 241. *Hier.* l.1. in

b*

Ephes. 1. *Tom.* 6. p. 164. *Aug. de Corrept. & Gratia*, c. 14. *Enchiridion ad Laurentium*. c. 95, 96, 97. *Orosius, Apologia de Arbitrij Libertate. Bibl. Patrum. Tom* 15. p. 146, 147. *Primasius in Rom.* 8. *fo.* 39. *Fulgent de Incarnat. & Gratia Dom. Iesu Christi*, c. 29, 31. *De Prædestinat ad Monimum* p. 14, 25.
q Deut. 5, 1, 29, & 27, 10, 16, & 28. 1.

(q) Psal. 81. 13. Ezech. 18. 31. 32. & 33. 11. Hosea 6. 4. Mat. 3. 2. & 23. 37. Luke 19. 42. Acts 17. 33. r Iames 3. 2. 2 Chro. 6. 36. s 1 Tim. 2. 4. 2 Pet. 3. 9. t Eze. 18. 23. 32. t Mat. 7. 14. 15. Luke 13. 23. 24.

(q) *wish, Command, and desire, that all men should repent, and turne vnto him; that none should offend, or sinne against him;* but yet he hath not eternally purposed to cause them to repent, or to inable them to conuert, and not to sinne: for most men goe on in sinne, without repentance: r *in many things we offend all; and there is no man that liueth, and sinneth not:* God may desire something in his reuealed Will, which he hath not decreed to effect in his secret Will: He s *desires not the death of a sinner, but rather that he should repent, and liue*; yet sinners alwayes die in sinne, without repentance: He desires, that *all men should be saued, and that none should perish*; yet we know, t *that few are saued, and that most men perish:* Since therefore God may command, desire, and require something in his reuealed Will, which he hath not absolutely decreed to effect in his hidden Will; it followes not, that God doth therefore resolue to worke effectually by his Grace in Reprobates, when as he offers meanes of Grace vnto them: and so he mockes them not.

5 Fiftly, the Gospel in which God offers Grace to men, though it be propounded in a vniuersall manner in respect of the hearing of it, from which none are excluded; yet it is always Preached distributiuely, restrictiuely, and conditionally in respect of the benefit, and comfort of it; not to men, as they are men; not to all hearers, or Reprobates, as they are hearers, or Reprobates; but to all those, u *and to those onely that shall beleeue imbrace, and obey it in the sincerity of their hearts.* If then the Gospell be thus propounded to a whole Congregation, can any man say that God defrauds him? x *If he beleeues*, or applyes the Gospel, *he shall be sure to reape comfort and saluation from it:* If he beleeue, or receiue it not at all, and so doth lose the benefit of it: y *yet he cannot say that God deludes him*, or that he did not offer it seriously vnto him, because he propounded it with this prouiso, z *if he would beleeue it*, which condition

u Mar. 16. 16. Iohn 1. 12.

x Acts 16. 30. 31. Mar. 16. 18. 2 Pet. 1. 9.

y 2 Tim. 2. 13.

z Mar. 16. 15. 16.

condition he hath not fulfilled: therefore he cannot blame the Lord, who is not bound in iustice to performe it for him.

Yea, but say you, a Reprobate may thus obiect: * *I cannot receiue, nor beleeue the Gospel, vnlesse God giue me an Heart to doe it*; wich Heart he hath not determined to giue me; therefore he doth but equiuocate with me in profering Grace vnto me, vpon such impossible tearmes as these, which I cannot performe.

Ianswer, that it is true, that God must giue mē hearts to beleeue, to imbrace the meanes of Grace in an effectuall manner, [a] *or else they cannot doe it:* yet this I say with all; that euen [b] *Reprobates themselues might haue done more, in being more diligent in the vse of outward meanes*, had they put their whole strength vnto it, and prayed earnestly to God for his assistance: so that they [c] *cannot truly say, that God was wanting vnto them in altering of their Hearts; but that they were wanting to themselues, in being negligent in the vse of those externall meanes*, by which God workes his Grace, and in blocking vp their hearts against the Lord and all his ordinances by daily sinnes.

Secondly, that inabilitie to beleeue, and vse the meanes of grace which is in Reprobates, * *proceedes not primarilie from any peremptory Decree, or Act of God, which thus disables them to beleeue and repent, but from Reprobates themselues.* [d] *God made man able at the first to doe his Will, to vse the meanes of Grace; which liberty,*

Obiect
* Iohn 10.26. c. 12.37,38, 39,40. 2 Tim. 2.25. lee. page 4. ( )
Answer.
a See p. 3. (f) Mat. 7.18. c. 12.34. Lu. 10 21. Ro. 8.8. 1 Cor. 2.14. c. 12.3. 2 Cor. 3.5. *Homo libertatē quā libertate perdidit, nisi Christo liberante non recipit.* Prof. Res. ad obiect. Vincentianas. 5.
b Mat. 25.16. 27.30. Heb. 4. 1; 11 Pr. 6. 11. 12. e Pro. 1. 20. to 32. Isay 5. 2. 3. 4. Mat. 23.37. Acts 13.45,46.
c *Dei opere multos scimus, nulla laborantur, retentos: nullos autem, vt laboretur, impulsos. Scire sufficiat, ab illo esse quod Statur, & non ab illo esse quod ruitur.* Prosper Resp. ad obiect. Vincentianas 13.14. d Eccl. 7.29. Gen. 1.26,27. c. 5. 1 c. 9 6. See Tertullian. *De Trinitate*, c. 1, 2. *Contra Marcionem*. l. 2. c. 4, 8, 9. *Athanasius De Incarnatione verbi. Theophilus Antiochenus contra. Autholicum* l. 2. *Macarius Aegyptius hom.* 5 & 11. *Basil. Quod Deus non est Autor malorum Oratio. Chrysostome hom.* 9. *in Genes.* c. 3. *De Interdictione Arboris ad Adam. Hom. & De Lapsu primi hominis sermo.* To 1. Col. 449. *&c. De Ieiunio sermo.* 1. Tom. 5. Col. 779. *Augustine De Corrept. & Gratia* c. 10. 11. 12. *Prosper contra Collatorem* c. 17, 18, 19. *Responsio ad cap.* 8. *Gallorum: & ad obiect Vincentianas.* 1. 4. *Orosius De Libertate Arbitrij contra Pelagianos polegia. Hieron. Adverss. Pelagianos* l. 3. Tom. 2. p. 293. b. *Fulgentius De Incarnat. & Gratia Dom. Iesu Christi.* c. 6. *Remigius Explicatio Epistole ad Philemon Gregor. Mag. Moral.* l. 8. 9. *Bernard. De Gratia & Lib. Arbit. Tract.* & in *Septuagess. Sermo.* 2. accordingly.

e Gen.6.5.c.8 21. Iob 14 4. Iohn 6. 4.65. Rom.3, 9, to 24.c.5, 6.12, 14,17,18,19. c.6.17.c.7.14 to 25 c.8.7.8 2.Cor.3.5. Tertu. De Patientia,c.4. Aug. Enchirid. c. 26, 4. De Correptione & Gratia: and his whole 7 th. Tom part 2. Prosper Contra Collatorem, fol. 154.b & Resp. ad Excerpta Genuensium. Dub.3. Greg. Mag. Moral.l. 8.c 9 Bernard. De Gratia & Libero Arbitrio. Heirom. Contra Pelag.lib.1,2,3 Orosius Cō. Pelag Apolog. f Siseeundum Sanctarum Scripturarum sententias, vel antiquorū Patrū diffinitiones, Deo propiciāte, & prædicare debemus & credere; quod per peccatū primi hominis ità inclinatū & attenuatū fuerit Liberum Arbitriū, vt nullus postèà aut diligere Deum sicut oportuerit aut credere in Deum, aut operari propter Deum quod bonum est, possit, nisi gratia eum & misericordia Diuina præuenerit. Concil. Arausicanum. 2. Can. 25. g Romains 8 29 30. Ephesians 1,5,9,10 h Iob 2 5,14.c.21.17. Pro.1.24, 19,30 See Iohn 8.40 Mat.19,21,22.c.22.5,6.&. 23.37. Luk 13.3.& 19.15.27, Acts 3,1 .& 7.51.&13.34 .46. Iohn 5, 19. 20.& 1.10. 11. 2 The.2.1 ,11.12. Credimus, nec ipsos malos perire quia bona esse non potuerunt, sed quia boni esse noluerunt, sunque vitio in massa damnationis, vel merito originali vel etiā actuali permanserunt. Concil. Valentinum. Can.2. Qui in Prophanos errores, aut damnabiles mores irreuocabiliter transierunt, non dubium est quod talem habentes, voluntatem salus esse noluit; & quandiu salus esse nolunt, salui esse non possunt. Prosper. Resp. ad Obiect. Vincent. 7.

c mankinde hath wholy, fully, justly lost in Adams fall: Since therefore that impotency, of receiuing Grace, which is in Reprobates, proceeds not from any fatall, or necessitating Decree of God, but onely from that originall depraauation, which they derued from the fall of Adam; from which God is not pleased for to free them: these Reprobates can neuer truly say, that God deludes them in tendring Grace vnto them, though he giues them no hearts to embrace it; (to which he is not bound in iustice:) but they must rather magnifie his Mercie in offering Grace vnto them, whenas they haue made themselues vnworthy of it, and vnable to receiue it.

Thirdly, what Reprobate is there, that when God tenders grace vnto him by his Ministers, can truly say, that God hath positiuely resolued, not to giue him an heart, or will for to embrace it? Is any Reprobate priuie vnto Gods decrees, to know what he hath purposed concerning him? if not, then he can neuer truly say; that God deales doublie with him, or that he hath decreed to giue him no will, no power to embrace the Grace thus tendred to him; because for ought he knowes, he may belong to Gods election: and if so; g then God will surely change his heart, and giue him ability to receiue his Grace.

Fourthly, if God should offer grace to reprobates in a serious manner, yet he should not delude them, though he giues them no power to entertaine it; because there is in Reprobates such a liking and loue of sinne: such an auersnesse, hatred, yea violent antipathie against grace & holinesse, that they would be h vtterly

vnwilling to receiue this grace vpon those tearmes that God doth offer it although they had sufficient strength for to embrace it: Reprobates though they might haue Grace for the very taking, yet they would not receiue it though they might, vpon Gods conditions: they would not, nay we see they will not leaue their sinnes for to embrace it. Therefore God deludes them not, in tendring Grace vnto them, though they cannot take it; because they would not entertaine it, though they might.

Fiftly, though God doth not giue men power to beleeue & receiue his Gospel, yet he doth not deceiue them, in offering it vnto them with a desire that they should embrace it: For as God doth not equiuocate with men [i] *in inioyning them not to sinne*, and to [k] *obserue his Law in euery point, vnder paine of an eternall curse, though he giues them no strength to doe it*, yea though it be [l] *impossible for them to fulfill it*; no more can he be said to mocke men in offring grace vnto them by the Gospel, though he giues them no power to receiue it: because he commands them no more then they had strength at first to doe, which ability they lost through their owne defaults: and because [m] *the end of this command is to no other purpose, but to cause men to see their owne disability, and to flye out of themselues to God, for strength and mercy,*

Lastly. God doth not mocke these Reprobates in offering Grace vnto them by the Ministry of the Gospel, though he neuer enclines their hearts to embrace it in a sauing manner: because they haue many excellent priuiledges, many great aduantages by the Gospel, which Infidels and others who are vtterly debarred of the Gospel, want.

For first by this proffer of the Gospel to them, they haue alwayes something to support their soules from sinking in despaire; they haue alwayes a possibility, a hope, a probability of their true conuersion &

i 1 Iohn 2.1. Exodus 20.1. to 18. k Deut. 27.26. cap. 12 32. Galathians 3.10. Mathew. 5.18.19. l Rom 3.20.23. c. 8,3,7,8. Gal. 2.16. and 3.21. 22. He. 7.18.19. m Gal 3.24. *Non ob aliud vnquam datur præceptum, nisi vt quæratur præcipientis auxilium,* Prosper Aquit ad Demetriad. Epist. fol 355. b. Contra Collatorem, fol. 159 b. *Idcò dat preceptum vt excitet desiderium & præstet auxilium: vt vnde datur præceptum, præstetur auxilium:* Leo De Quadrages. Serm. 5 c 1. Serm. 11. c. 2 De leiunio 7. Mensis Serm. 9 cap. 2. *Non igitur Deus impossibilia iubet sed iubendo admonet, & facere quod possis: & petere quod non possis.* Aug. de Natur. & Gratia con. Pelag. c. 43.

n Ephes. 2.12. o Rom. 15.4. Ioel 2,13,14. Ionah 3,9. Col. 1.13. 2 Thes. 2,16. 1 Pet. 1,13.

salvation, which those who are bereaued of the Gospel want: whence they are said to be n *aliens from the commonwealth of Israel, strangers from the couenant of promise, hauing no hope:* Reprobates who liue vnder the Gospel, haue o *always hope till their dying day,* because they know not whether they are Reprobates, yea or no, till then; which hope and comfort, all such as are depriued of the Gospel, want: therefore the Preaching of the Gospel to them is not meerely vaine.

p Heb. 6,4,5,6. q 2 Pet. 1,4. r 1 Pet. 1,10, 11,12. (t) Prou. 1.8 2 10.c.8,10.c.10 14.c.14,18.c.22 20.c.24,4. Phi. 3,8 Rom. 11. 33. t 1 Cor. 2, 6, to 17. Eph. 3,4.10.

Secondly, Reprobates who enioy the Gospel, haue a more cleare, distinct, and full apprehension of God, both in his glorious Essence and attributes then those who are indigent of the Gospel haue: they know the attributes, Will, and workes of God; the nature, sufferings, merits, mysteries, loue, intercession, and transcendent excellencies of our blessed Sauiour Iesus Christ; the dignity of the gifts and Graces of his spirit: yea, they p *tast a sweetnesse in the word, the promises, and in the powers of the World to come:* they know more then all the World besides, which is depriued of the Gospell: Now the very knowledge of God, of Christ, of their attributes, excellencies, mysteries, their most *swete* q *and precious promises,* (r *which things the very Angels themselues desire to prie into,*) together with those sundry varieties of heauenly speculations and Soule-rauishing discoueries, which the Scriptures doe reueale to Reprobates, s *is an vnualuable, a matcheleſſe blessing*; it is a greater good or happinesse *then man by all the light of* t *Art or Nature (without the Scriptures) can attaine vnto:* it is more of value, then all the learning, knowledge, honors, treasures or contentments that this world can yeeld: therefore no Reprobates can truely say, that God deales hardly or falsely with them, in publishing the Gospel to them, though it doth not conuert them, since the very knowledge of it is so great a fauour, so transcendent a priuiledge.

3 Thirdly, Reprobates though they are not conuerted by the

by the Gospel, haue alwayes as [u] *great, (nay sometimes a greater) share and portion, in those outward blessings and priuiledges* that attend the Gospel, (which are great and many) as the Saints themselues. [x] *The Gospel commonly brings peace, plenty, health, safety, ioy and gladnesse, yea all outward happinesse and tranquility, to all Kingdomes, all nations that embrace it:* it is alwayes accõpanied with many great, many excellent blessings and priuiledges, of which Reprobates drinke as deepe as any others: therefore it is not altogether in vaine vnto them, though it conuert them not, because it indowes them with so many outward fauours.

u Iob 21,7, to 17. Psal. 73,3, to 13. Isa 17. 14 Mat. 5,45. Acts 14,17.
x See Deu 28. 1. to 20 Luke 2,11. Acts 8. 5. to 9. Rom. 15,29.

Fourthly, Reprobates though they are not truely sanctified nor called by the Gospel, yet many of them haue oft times [y] *many morrall, many commendable vertues, gifts, and graces wrought within them by it.* Againe, [z] *many of them are oft times ciuilized, and reformed by it, so that they runne not into the same exorbitancies, or excesses of sinne, of wickednesse, of persecution against Gods saints, as else they would*; by which it comes to passe that their eternall torments are much extenuated and abated: therefore they cannot truely say, that the Gospel is ineffectuall or fuitlesse to them, because their very Soules in this regard, reape much aduantage by it.

4

y Mat. 7.22. Mar. 6,20. Heb 6.4.5.
z 2 Pet. 2,20. 2 Chro. 24,2. Mar. 6,20. Acts 16,18. *Omnis eorum petulantia aut repentina mutatione deponitur, aut timore aut pudore comprimitur.* August. De Ciu. Dei lib. 2. c. 28.

Fiftly, Reprobates haue oft times many sodaine, transitory, [a] *and flashy ioyes*: many good motions, purposes, and resolutions wrought within them by the word; yea, the word of God is sometimes so preualent, so powerfull in their Soules, that it makes them to doe [b] *many things for God*, and to goe verry farre in the outward practise and profession of religion; insomuch that they seeme to many, to be the Elect of God, the vndoubted members of Iesus Christ: so that the Gospel, is not altogether in vaine vnto them, though it conuerts them not.

a Heb. 6,4,5.
b Mar. 6.20. Math. 7,22. c See Mr. Perkins how farre a Reprobate may goe.

Sixthly, Reprobates by vertue of the Gospel, enioy the blessed society of Gods Elect, by meanes of whom their

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their soules and bodies doe oftimes fare the better. [c] *Its no small benefit or blessing, to enioy the fellowship of Gods Elect:* for as they society is comfortable, sweet, amiable, innocent, milde, and harmelesse; so it is a meanes of keeping many deserued judgements from, of pulling downe many vndemerited blessings vpon, Reprobates and Castawayes: It is common in the Scriptures, and ordinary in experience, that God oft times [d] *blesseth Reprobates*, and [e] *keepes off iudgements from them*, for the Elect sake that liue among them: wherefore though the Gospel doth not conuert them to the Lord, yet it is not in vaine vnto them euen in this respect.

Seuenthly, Reprobates who liue vnder the Gospel, are [f] *sometimes made the meanes of good vnto the Saints*, and the furtherers of Gods Glory: Kings, Ministers, Magistrates, Schollers of all sorts, Artificers, and the like, though they are such as God hath reiected, become oft times [g] *the instruments of much good vnto the Saincts*, (* *for whose benefit, whose seruice they were partly made, & serue:*) [h] *the executioners of Gods Wil, & the aduancers of his Glory*; which brings much ioy, much cõfort to thẽ for the present, gaining respect and honour to them in the sight of men: Since therefore Reprobates enioy so many blessings, priuiledges, and comforts by the Gospel as these here mentioned; they haue no cause to say, that God deludes or cheates them, when as he sends his Gospel to them; because though he giues no inward efficacy or power to it, to conuert to saue their soules, yet he deriues many outward blessings, comforts, priuiledges and fauours to them by it, for which their soules and bodies fare the better.

If you now obiect, that the Gospel [i] *aggrauates the sinnes of Reprobates*, and makes their condemnation greater, because it leaues them without excuse: therefore they are no gainers, but losers by the Gospel.

I answer

c Psa. 106,4,5. Pro 11.10,11. Se *Chrisostome. Oratio 6*, Tom. 5. Col. 1472.

d Gen. 30.c.39 5,22,23. Pro. 11,11.

e Gen. 18,23, to 33. Mat. 24. 21,22.

f Mat. 7,22. See *Prosper: Aquit: Respon. ad cap. 13. Gallorum.*

g Ez. 1,1, to 11 Ezr. 6,3. to 7.c. 7.11. to the end Ier. 40 4. phil. 1.12. to. 20,28.

* 1 Cor. 3.2c. 21. *Cæteri autem mortales qui ex isto electorũ numero nõ sunt, & ex eadem quidẽ massa, ex qua & isti, sed vasa iræ facti sunt, ad vtilitatem nascuntur istorum* Aug. Cont. Iulianum, l. 5. cap. 3. p 450.

h Isay 44, 28. Dan 3,29. c. 6. 26. Psal. 17. 11,14.

Obiect.

i Luke 12.46. 47.

I answer, that it is true, that it hat beene [k] *better for some Reprobates*, (yea for all those Reprobates that goe on in sinfull, in rebellious courses without restraint:) *that they had neuer enioyed the Gospel*, by reason of their disobedience to it: but as for others who are reclaimed by it, though it aggrauates their condemnation oneway, in adding to the greatnesse: yet is extenuates it another way, in detracting from the multitude and number of their sinnes, which they would haue doubled and trebled, had not the Preaching of the Word restrained them: so that they are farre greater gainers in this last respect, then losers by the first: All Reprobates fare the better for the Gospel here, in regard of those many outward blessings and priuiledges that accompany it; many of them speede the better for it, not onely here but hereafter to: those that fare the worser for it, it is principally from their owne defaults, they might haue vsed it better if they would themselues; in hauing more care, more conscience to practise and obey it: So that the Gospel is in it selfe a blessing to them all, [l] *thought it accidentally proues a great curse and condemnation vnto many, through their owne defaults.* How euer, I dare boldly say, that the very knowledge of the Gospel is so great a priuiledge, a blessing of it selfe, that many ingenuous Reprobates would rather chuse to vndergoe a greater condemnation with it, then a farre lesse without it.

[k] 2 Pet. 2.20. 21.

[l] Isay 8.14.15. Math 21.42.44. Luk. 2.34. c. 10. 10. to 16. Mat. 11.20. to 25. 2 Cor. 2.15.16.

But you will now demand of me; if the Gospel doth truely and of right belong to none but the Elect, if it conuerts and saues none else but they, why then is it *propounded* * *so indefinitely, so generally to all*, to Reprobates as well as others? if it were proper and peculiar to the Elect alone, it should be Preached to none else but they.

Quest.

* Isay 55.1. Iohn 7.37. Reu. 22.17.

To this I answer, that the Gospel is thus generally Preached vnto all, not because it belongs alike to all,

Answer.

or because God intends that it should be alike effectuall vnto all; but because it is the Will, the pleasure, and [m] *command of God, that it should be thus propounded*: Now the reasons wherefore the Gospel is thus generally preached vnto all, though it be principally intended for the conuersion, the saluation of the Elect alone, are these:

First, because Reprobates are [n] *intermixed* and mingled with the Elect, as the weedes, the tares are with the corne and grasse; as the chaffe is with the wheate, and as the stones are with the mellow ground: now as the [o] *raine doth oft times fall vpon the tares*, the weedes, and stones, as well as on the corne, the grasse, and fertile soyle; not because it is principally intended vnto them, but because they are intermixed with the grasse, the corne, and fertile soyle: and as the [p] *fanne* doth blow vpon the chaffe as well as on the wheat, because its mixed with the wheat, though *it scatters the one, and purgeth the other*. Euen so the pleasant showers and breathings of the Gospel, doe oft times [q] *fall on Reprobates and wicked men*, (who are compared *to* [r] *weedes, to tares, to rockes, to chaffe throughout the Scripture*) not [s] *with a determinate purpose to conuert or saue them*; but because they are mingled with the Elect and chosen Saints of God, (who [t] *are compared to wheat, to corne, to seed, to mellow ground*,) for whose effectuall calling and conuersion they are onely sent.

Secondly, the Gospell is thus generally tendred to all that will embrace it, not to the Elect alone; because the Ministers of the Gospel being but fraile, but silly men as others are, not able to diue into the secret counsell and decrees of God, cannot distinguish betweene the Elect and Reprobates: [u] *If the Ministers of the Gospel could infallibly distinguish betweene the Elect and Reprobates*, betweene those that would willingly receiue the Gospel, and such as would perpetually

m Mat. 16.16. Luk. 10.5.6.& 24.27. Mat. 13. 3. to 24. Acts 1,8. Col. 1,6.21 Ro. 16.26. Reu. 14.6. c 22.17.
n Mat. 13,24. to the end.
1 Pet. 1,1,2. Luke 1 3,6. *Chrysostome. Oratio 6.*
o Mat. 5.45.
p Mat. 3,12.
q Heb. 6,4,9. Mat. 13,3, to 24.
r Mat. 3. 12. c. 3. throughout,
s See Luke 10 6. Isay 6,9,10 11,& p. 3. f.
t Math. 13.
u *Si de aliquibus ita Ecclesia certa esset, vt qui sunt illis etiamnosset, qui licet adhuc in vita sint costituti, tamen predestinatisint in æternum ignem ire cũ Diabolo: tum pro eis non oraret quam nec pro ipso, &c.* Aug. de Ciu. Dei. l. 21. c. 24. See De Correp. & Gratia. l. c. 16.

tually reiect it; *they might then perchance propound the Gospel to the Elect alone*; but because [x] *they know not who are chosen or Elected, nor who are reprobated*, therefore they must Preach the Gospel vnto all, that so those who are elected, may be effectually called and conuerted out of all.

x 2 Tim 2, 19, 20, 21. Acts 1. 24, 25. Iohn 13, 18.

3

Thirdly, the Gospel must be thus promulgated because else it would be vaine and ineffectuall vnto all; For if the Gospel should be pronounced to the Elect alone, (as he that is elected shall be saued;) then no man could apply it to his owne soule; for before a mans conuersion vnto God, he [y] *cannot truly or infallibly say, that he is elected*: yea [z] *the very Elect can neuer ascertaine themselues that they are Elected, till they find the blessed fruites of election in their hearts*, which are wrought by the hearing, reading, and preaching of the Word: so that if the Gospel should be Preached to the Elect alone, it would be [a] *vaine and ineffectuall*; because no man could then apply it to himselfe: therefore it is propounded promiscuously vnto all, that so men be might able to apply it to their soules.

y Ro. 11. 33, 34
z 2 Pet. 1, 10. 1 Thes. 1, 3, 4 Col. 3, 12. Ro. 8, 30. *Prædestinati amici adhuc latitant etiam ignoti sibi.* August. de Ciu. Dei l. 1. cap. 35.
a Heb. 4, 2.

4

Fourthly, the Gospel must be thus propounded, that so [b] *no man whiles he liueth here might haue cause to despaire of Gods mercy*: If God should cull out his Elect from among the reprobate, making an open diuision or separation of them here, by preaching the Gospel vnto them alone; all Reprobates must needes presently despaire of his grace, and [c] *runne into some desperate course*, knowing that they are designed and marked out for Hell: but now when as the Gospel is thus generally propounded vnto all, it alwayes nourisheth some hope in Reprobates, and keepes them from despaire.

b 1 Pet. 1. 13. 1 Tim. 2, 4.
c See *August. Enarrat. in Psal.* 101.

5

Fiftly, the Gospel is thus generally preached vnto all, that so Reprobates *who wilfully disobey, reiect, and slight it*, [d] *may be left without excuse*, laying all the blame vpon themselues, and not on God, who was not

d Rom. 1, 20. Ezek. 2, 5. Iohn 15. 22. *Mat* 10. 11, & 24. 14. 2 Cor. 2. 15, 16. *Istos quippe Scriptura dicit inexcusabiles, quorum non latet veritas, & in ys perseuerat iniquitas.* August Epist. 105.

wanting to them in the externall meanes, which they neglected.

6 Sixthly, the Gospel is thus generally propounded, though it becomes not effectuall vnto all, [c] *that so the Saints who are cõuerted by it, may haue greater cause to loue, to blesse, to praise the Lord, then other men,* for making it effectual vnto thē, whē as he hath not mad: it so to others.

7 Seuenthly, it is thus divulged vnto all, because it is a [f] *rule of life to all:* (to Reprobates as well as others:) though it be no salue, no plaister for to heale their soules: The Gospel though it workes not grace in all, yet it is a square, a rule of life to all that heare it; yea it is that by which they shall [g] *be iudged at the last:* wherefore though it be effectuall to none but the Elect, yet it must be preached vnto all alike, because it is a rule of life, of iudgement vnto all, and so [h] *requires the selfe same obedience and respect from all, whether Reprobates or Elect:* euen as Princes Lawes exact the selfesame obedience from Rebels and Traytors, as from their best and loyallest Subiects.

8 Eightly, it is thus propounded vnto all, [i] *that so the riches of gods loue and mercy to mankinde in Iesus Christ his Sonne, and all his other great and glorious attributes: together with the misteries of saluation and his reuealed wil, might be more publikely manifested, more abundantly disclosed to the sonnes of men, to the greater glory and praise of God:* The more the Gospel is spread abroad, the [k] *more God and Christ are glorified*, though it conuerts not all that heare it; because it doth more divulge those great, those glorious attributes, those treasures of mercy, grace, and goodnesse which are in them, and winnes them a more awfull, a more soueraigne commanding reuerence, and adoration in the hearts of men: therefore it is thus preached vnto all.

9 Ninthly, is it thus published vnto all, that so it may worke effectually on many Reprobates, though not to turne them wholly and fully to the Lord; yet to conuert

6 [c] 1 Pet.1.3.4. and 2.9. Ephes.1.5.6.11 12.

7 [f] Gal. 6.16. Rom. 3.27. & 7.25. Ps.119 9. [g] Iohn 12.48. Rom. 2.12.16. 2 Thes.1.8.9.2 Cor. 2.15.18. [h] Rom. 6.17. c. 10.16. c.15.18. c.16.26. Gal. 3. 1. cap. 5.7.8. 2 Thes. 1.8. 1 Pet.3.1. cap. 4.17.

8 [i] See Ephes.3. 5.10.11. 7. h.2.9. 10.11. 2 Cor.2. 14.15.16. & 4.2. to 8. Titus 1.13.14. Col.1. 6 23.27.28. [k] 2 Cor.2. 14. 15.16. Phil.1.18.

conuert them from their [l] *Atheisme, their Paganisme, their Idolatries*, their prophane and dissolute courses, their open violences, persecutions, and insolencies against Gods chosen, (who else should finde no peace, no safetie, no subsistance in this World of wickednesse * *which hates them the death*) and from many other sins into which they would haue plunged themselues, had not the Gospel pulled them backe; We know by experience, that the Gospel workes very farre on many Reprobates; it makes them [m] *to doe much; to part with many sinnes:* * *to doe many curtesies to Gods children* * *whome else they would persecut, to the death*: and though it neuer workes so farre as thorowly to change, to saue there soules; yet it brings them neere to saluation then else they could haue come: it makes their condemnation lesse, by lessening the number of their sinnes.

Tenthly, the Gospel must be thus propounded, that so those Reprobates who liue vnder the Spheare and Compasse of it, might [n] *enioy those outward blessings*, and priuiledges which it brings, as well as the Elect: which they could neuer doe, were it appropriated to the elect alone.

Eleuenthly, the Gospel is thus generally preached vnto all, that so Reprobates might [o] *beare witnesse to it*, [p] *acknowledging God, and Iesus Christ, as well as others*: If the Gospel had beene published to the Elect alone, then many who now acknowledge and adore the Deity of God, of Christ, who beleeue the truth and holinesse of the Gospel; had layen still in their darke, idolatrous, heathenish rites, and superstitious Cerimonies, worshiping Deuils, Images, stockes, stones, with other Creatures, as their onely Gods; embracing fabulous, blasphemous, absurd, and idle Poems or Histories of Idoll-Gods, for sound Diuinity; by which the glory of God, the knowledge of Iesus Christ, with the dignity, limits, truth, and testimony of the Gospel, should haue beene much ecclipsed:

l 1 Thes. 1.9. 10. Titus 3.11. to 15. Iohn 17.21.
* Math. 5.11. 12 c. 10.22. Iohn 15.18.19 20. c. 16.2.c. 17.14.
m Mar. 6.20. See Mr. Perkins Treatise how farre a Reprobate may goe.
* Gen. 20.2. to the end. Act. 28.10. Mar. 6. 20. Gal. 4.14.15.
* Math. 24.9. Acts 14.19. Heb. 11.35.36. 37. Reue. 6.9.c. 13.7.15.
10
n Mat. 5.45. Psal. 17,4. Ezc. 36.30. to the end. Acts 8,4. to 9. cap. 14,17.
11.
o Mat. 24,14.
p 1 Tim. 2,4. Colos. 1,6,23. Math. 24,14.

God therefore commands the Gospel to be thus amply propounded vnto all, not to the Elect alone, that so all * *men might come to the acknowledgement of his truth* and Deity, for the greater manifestation of his glory.

* 1 Tim. 2,4. Math. 24,14. Reu. 14.6,7.

12

Twelfthly, the Gospel is communicated vnto all, that so Reprobates as well as others, being q *conuinced* of their owne weakenesse, vilenesse, wretchednesse, and peuersnesse in Gods sight, (which none without the Scriptures can discouer) mighe the more freely acknowledge his justice in rejecting them, and in inflicting eternall vengeance on them for their sinnes: When a Reprobate by the light of Gods holy Word, (the onely perspectiue to discouer sinne) shall see what he hath lost in *Adam*, what corruption he hath drawne from his loynes; and shall withall discerne the greatnesse, the infinite multitude of his owne actuall sinnes; then he is euen forced r *to confesse*, that God deales iustly with him: then his conscience stops his mouth and makes him s *speechlesse*: so that he hath nothing to reply against God; but willingly submits vnto his doome, as being scarce proportionable to his sinne: There is great reason therefore why the Gospel should be thus propounded vnto Reprobates, though it conuerts them not, euen to discouer their owne corruptions, sinnes, and wickednesses to them: * *to stop their clamorous mouthes*: and so to iustify, to cleare Gods iustice to their consciences, that they may haue nothing to reply against it.

q Rom. 7,7,8. 9.to 19. Ier. 3. 25. John 9.41. c. 16,8,9. Ro. 3 19. Mat. 24.14. Ezech. 16,63.

r Psal. 64,8,9. Psal. 58,11. Psal. 51,3,4. Exod 9,27. Eze. 14,22.23 s Mat. 22,12,

* Ezec. 3.6,23. compared with v. 2. to 24,& 6. 18.2. 3,4.

13

Thirteenthly, the *Sacraments* are administred vnto all, to t *Reprobates as well as to the Elect*: Reprobates *are baptized, and receiue the Sacrament of the Lords Supper, as well as any of Gods chosen ones*: it is fit therefore that the Gospel should be extended vnto all as well as the Sacraments, because they are both of the selfe-same latitude, going hand in hand together, like Twins that cannot be deuided.

t 1 Cor. 11,27. 28.29 30. Acts 8,13,21.

Fourteenthly,

Fourteenthly, the Gospell must be thus generally published vnto all, that so the Elect of God, who readily embrace, and chearefully obey it, may receiue the benefit; that Reprobates who wilfully reject, or disobey it may incur the doome and censure of it, If the Gospell were not preached to the Elect *could not then be gathered, be conuerted by it; & so not saued by Christs death.* If it were not reuealed vnto Reprobates, they *could not then be liable to the obedience,* and so not to the condemnation of the Gospel: *for where there is no Law, no Gospell, there can be no obedience to, no transgression against them, and so no condemnation for disobeying them.* Since therefore *Reprobates are vnder Gods iurisdiction and gouernment, as well as the Elect: since they are to be ruled, guided, and iudged by his Lawes, because they are his Creatures*; our great, our blessed God, out of his infinite wisedome, his absolute supremacy ouer all men, (as earthly Princes vse to publish their Lawes, as well to Rebels, Traytors, and Malefactors, as to their best and loyallest Subjects; that so thay may awe, restaine, condemne, and punish the one; but regulate, encourage, and reward the other:) commands his Word, his Gospel to be preached to Cast-awayes, as well as to the Elect, because they are his Creatures, (*and therefore as truly subiect to his Lawes, his Precepts as his dearest children:*) that so he may the better order and restraine them here; the more iustly punish and condemne them hereafter, for their wilfull disobedience to his holy Word: If the Gospel, (*which is now a Law, a rule, a square of obedience, life, and iudgement vnto all that heare it,*) should not be published vnto Reprobates, they should be then a kinde of lawlesse people; *exempted, not only from the command, and gouernment: but likewise from the Soueraingty, obedience, and penalties of the Gospel*; which would be a great eclipse and blemish, not onely to the supremacy, the latitude of the Scriptures, but euen to the Kingdome

x Rom 8.30.c. 10.14,17.Mat. 24.31.Pro 29. 18 Hosea 4,6. y Ro 2,14.c.3. 19. c. 10.14. z Psal. 18.44. Acts 17,30,31. Ro.3,19.c.4. 15.c 2.12,14. 15.c. 5.13. Lu. 12.48. Iohn 9. 41. c. 15.22. a Num 16,22. Ier. 32,27. Isay 45.23. Ro. 14,10, 11, 12. c.3,19.Phil 2.9.10.11. b Ro.3,19 c.2. 10, 11,12,14, 15. 1 Tim. 1.9 10.Deu.27,26 Gal.3.10.22. c Ro 2,10,11,12 1 Co. 15,27, 28.1 Tim.1.9, 10.Ps. 72.8.10. 13.Ier.32,27. d Rom. 2,16.c. 6.17.c.8.26.c. 16,19.26.c.9.31 32.Gal.6.16. Iohn 12.48.c.14 1. 1 Iohn 3.23. Gal.3.1.c.5.7. 2 Thes 1.8.c 3. 4. 1 Pet.1,22. c.3.1c.4.17.

e See the quotations at q.

and Prerogatiue of Christ himselfe, the [f] *Author, subiect, and substance of the Gospel; & to whom all Nations, all People, all Creatures, are subiected.* God therefore that he might the [h] *better order, awe, condemne, and gouerne Reprobates*; the [i] *more inlarge the Soueraignty of his Sonne, his Gospel: commands it to be Preached vnto Cast-aways, as well as the Elect: that so he might more fully manifest his wisedome, his iustice, in regulating the actions, restraining the wickednesse, and punishing the disobedience of the one*: the [k] *more liberally dispence the riches of his mercy, in rewarding the faith, in crowning the obedience of the other*: If the Gospel were not promiscously Preached vnto all, men could not then be ordered, ruled, directed, punished, or rewarded by it, no more then Subiects in a Kingdome where there are no remunerating, no restraining Lawes: God therefore [l] *that he might the more wisely rule, condemne, and iudge the wicked: the more graciously gather, guide, encourage, and reward his chosen, commands his Gospel to be Preached promiscuously to them both.* Experience teacheth vs, that wise, that prudent Princes, Parents, Magistrates, Masters, and Commanders, [m] *promulgate the selfe same Edicts, Orders, Lawes, and Precepts*: propound the selfesame punishments, encouragements, threatings, and commands, to their most refractorie, rebellious, vndutifull Subiects, children, inferiors, seruants, and souldiers, as to the most dutifull, loyall and obedient: No Kings, no Parents, Gouernors, masters, or Commanders giue Lawes, propound rewards or punishments to their loyallest, their most obsequious Subiects, Sons, or Vassals onely, but vnto all alike: and if to any more then others,

f Ro. 1,3,9,16. c. 15.19.29. Ephes. 3.6.8. 2 Thes. 1.8.
g Isay 45 23. Ro.14.10,11,12 Ephe.1.21,22. Phil.2.10,11,12 Heb.1,2,3.
h Ps.119.11.135 105. Gal.5.16. Eze.20.33.
i Mat.13.47, 48,49,50. c.24. 14. c.28.19,20. Mar. 16.15,16. Iho.3.18.36. Ro.9.22. Col. 1.6,23.28.
k Ioh.1.12.& 3. 16.18.36. Ro.9. 23.c.5.17. Mat. 25.34,35,36.
l Se Ro.2.2. to 17. 2 Th.s. 1.5. to 11. Mat. 16. 19. Mat.16.15, 16. Luke 10.5. to 17. Ioh.9.41 2 Cor.2.14.15. 16.
m Leges cõmunes & iudiciaria sunt & eædem universis. Leges enim æqua, & honesta & vtilia spectant, & ad illa referuntur: quæ inuenta si fuerint, commune iam inde mandatum omnibus proponitur par & æquabile. Atque ea lex est cui parere omnes debent, cum propter multa, tum hac de causa potissimum, quod omnis lex inuentum & donum est Deorum immortalium, decretum hominum sapientum, regula delictorum quæ de industria & fortuito committuntur, ciuitatis commune pactum cui viuere communiter omnes qui sunt in vrbe debent. Demosthenis. Oratio. Contra. Aristogitonem pa. 232.

others,[n] *then surely to the worst and most rebellious for whom such Lawes, such threates, such admonitions, promises, and encouragements, are principally made*: if not to withdraw them from their rebellious practises, yet at least to curbe, to lessen, to abate their wickednesse, or more iustly to condemne and punish it. God in propounding his Word, his Gospell promiscuously vnto all, deales but as these earthly Princes, Parents, Maiestrates, Masters, and Commanders doe: his grounds, his reasons are the same with theirs: therefore no man, no Reprobate can iustly taxe or blame him for it: but he must needes confesse his wisedome, his justice, his equity in dispencing it thus indifferently vnto all.

Fiftenethly, the Gospell is thus diuulged vnto all, because it hath a seuerall effect in all; though not to saue, to conuert al those that heare it: To the Elect it is the [o] *power of God to saluation*: [p] *the sauour of life vnto life*, the effectuall [q] *meanes of their true conuersion*: To the wicked [r] *it is the sauour of death vnto death*, the rule of life and judgement; the declaration of Gods reuealed will and pleasure; the *cause* [s] *oftimes of their obduration & greater condemnation*, by reason of their contemptuous neglect of it. Since therefore the Gospell (which is onely an instrument to accomplish the eternall Decrees and Will of God concerning men, according to his purpose,) hath a worke by Gods eternall appointment in Reprobates, as well as in the Elect; it is promiscuously propounded to them both: yet not precisely as to Elect, and Reprobates: not in absolute, not in positiue termes: but as to men who are capable of grace, of * *saluation if they repent, beleeue and obey it: infallibly certaine of damnation if they doe reiect it.*

Lastly, the Gospel is thus Preached indefinitely vnto all, that so God might shew his wisedome, his power, his liberty, his goodnesse, and his mercy, in

d* conuerting

n Sec 1 Tim 1. 9, 10. *Leges enim non sunt grauibus & honestis hominibus, sed leuibus & flagitiosis impositæ. Ridiculũ enim est, vt dare leges, qui florent opibus sapientiæ, & sponte sua in maximarum virtutum studia incumbunt, Non igitur castis & integris, sed impuris & omni genere turpitudinis inquinatis scriptæ sunt, vt p. tulantiam, auaritiam, & reliquas animi labes vi, minus atque metu cõstringãt, & indomitas cupiditates supplicii formidine refrenent. Osorius de Gloria. l. 2. p. 54. 55.* See *Ambro. Hierõ. Theodoret Primasius. Theophylact, & Haymo. in* 1 Tim. 1. 9. 10. accordingly.

o Rom 1. 16.

p 2 Cor. 2. 15. 16

q 1 Cor. 1, 18. 21. & 2, 5, & 4 15. Iam. 1. 18.

Colos. 1. 12, 13. r 2 Corint. 2. 16. s Isay 6. 9. 10. Eze. 2. 10. Iohn 15. 22. Rom. 1. 10. *Qui faciunt audiant ad præmium: & qui non faciunt audiant ad iudicium.* August. De Ciu. Dei. lib. 2. cap. 28.

conuerting some men out of all. God might haue left mankinde in that desperate, that lost condition into which the sinne of *Adam* did plunge them at the first, as he [a] *left the collapsed Angels; without recouering any of them from that deplored, wretched estate:* but yet it hath pleased him [b] *out of the abundant riches of his grace and mercy, to exempt a* [c] *remnant, and a remnant onely,* from this their cursed thraldome, by the death and passion of his onely Sonne: *whom* [d] *he calls* and seuers from the rest, by the voyce, the power of his Word and Spirit: And for their sakes principally is it, that he causeth his Gospel to be thus Preached promiscuously vnto all: First that [e] *he may gather this scattered, this dispersed chosen remnant out of all:* Secondly, that he might [f] *trie all men what they are:* and so in some sort discouer to the world who are his dearely beloued children [g] *whom he hath chosen out of al; euen those who obey and heare his voyce:* Thirdly, that he might [h] *manifest his absolute soueraingty ouer all, in conuerting some, and hardning others:* Fourthly, that he might discouer [i] *the admirable liberty and freedome of his choyse,* in making the selfe-same word [k] *a word of life, of saluation vnto some, (and those perchance* [l] *the most vnlikely in the eyes of men:)* and yet *a word of death, of damnation vnto others:* Fifthly, that he might [m] *declare the super-abundant riches of his grace and mercy, towards his Elect and chosen children, in calling them home vnto him by his Gospel, when as he obdurates others by it:* Sixthly, to [n] *intricate, to perplex his wayes, his dealings with the sonnes of men, that so they might admire the vnsearchable depth of the riches of his wisedome and knowledge, adoring the profoundnesse of his stupendious hidden misteries, (* [*] *which would become contemptible, were they once but fathomed to the bottome) not being able to trace out his wayes, his footesteps,* in working on the hearts of *some*

a Heb. 2.16. 2 Pet. 2. 4. Iude 6. *Hoc inter ma os homines distat & dæmones, quod hominibus etiam valde malis superest, si Deus miseriatur, reconciliatio: dæmonibus autem nulla est in æternum seruata conuersio.* Prof. Res. 6. ad Ob. vincentianas. b Rom. 9.23. & 11.6. Ephes. 1.5.6. & 2.4.5. 6.7. Tit 3.5,6, 7. c Isay 10 22. 23. & 11.11.16 & 37.31,32. Ie. 23.3. Ezec. 14. 22. Ioel 2.32. Amos 5.15. Mich. 2.12. & 5 7. c. 7.18. Rom. 9.27. & 11.4.5. p Rom. 8. 30. e Psal. 50.5. Isay 40.11. & 43 5,6 & 54.7. 8. Ier. 23 3. & 31 10,11. Mat. 8. 11. c. 24.31. Ephe. 1.10. & 4. 11, 12, 13. Io. 10.3.4. 26, 27. c. 11.52. Psal. 107.3. Acts 8.4.1. Pet. 1.1.2. Heb. 1.14 2 Tim. 2.10. f Luke 2.34,35. g Iohn 8.47. & 10.3.4.27. 1 Iohn 4. 6. h Mat. 20.15. Rom. 9.15. to 26. i Rom. 9.15.20,22,23. Exod. 33.19. Isay 45.9. k 2 Cor 2.15,16. Heb. 5,7,8. l 1 Cor. 1.26. to 30. Iam. 2.5. 1 Tim. 1.12. to 17. m Rom. 9.15.16.23. Ephe. 1.5.6. & 2.4. to 9. Tit. 3,5,6,7. 1 Cor. 1.5.10. & 4.7. S. August. ad Bonifacium. l. 2. c. 7. n Iob 11.7.8.9. Ro. 9.19. to 31. & 11,30,31,33,34. Eccl. 3.11. & 7.14. & 9,1. Psal. 36.6. & 77,19. * *Hæc est vtilitas occultorum operum Dei; ne propterea vilescant, ne comprehensa mira esse desistant.* August. contr. Iulia l. 6 c. 3.

men by his Word and Gospel, *not on others*: Seuenthly, to teach the world to know; that the power of saiuing, of conuerting soules, [o] *is neither in the impotent or depraued will of man*: [p] *nor in the Ministers, or outward letter of the Gospel*; (for then all men that heare the selfe-same Gospel preached, should be equally conuerted by it; because the naturall disposition, power, bent, and inclination of their wills, is iust the same:) *but onely in the* [q] *free disposé of God alone, who workes, both when, and where, and how, and what he will*; not generally in all that heare the Gospel; *but in those alone, whom he thinkes fit: and that in seuerall manners, places, seasons, and degrees according to the pleasure of his owne free will*, which none, * *can hinder, alter, or controule*. Eigthly to teach men [r] *to feare and tremble in his presence*; to [s] *cast themselues wholly on his grace and mercy*; [t] *to depend, to waite on him continually*; *and to haue their eyes and hearts still fixed on him*: since all the benefits, fruits, and blessings of the Gospel; [u] *all the differences and changes that are wrought in men proceede from him*. Ninthly, to instruct those Saints who haue beene called and conuerted by the Gospel, not to sacrifice to their owne nets: *not to boast nor glory in themselues*, (* *a meanes to make them the very worst of men*,) *or in the outward meanes of grace*; but [y] *to ascribe the glory, honour, and praise of their vocation and conuersiō vnto God*; who hath not wrought so in the hearts of others, who had the selfe-same word of grace. Lastly, *to* * *stirre vp the hearts of all his chosen, to blesse, to laud, to praise, and loue him more then others, for the superabundance of his peculier loue and kindnesse to them, in chusing, calling, and conuerting them*; when as he suffers others

o Rom 9,16. Ioh.1.13. Ier.10 23 Pro.16 1,9 &20,24. Isa.26 12 Phil 2 13. See *August ad Bonifact. m.* l.2. c.8. l.4. c.6. *De Gratia & Libe. Arbitr.*

p 1 Cor.3,5, 6,7. & 4,6,7.

q Ioh 3, 8, & 6,63 1 Cor. 1,18, 24. & 3, 5,6,7. 2 Cor.3 3,5,6,18. & 10 4.17. Acts 16 14. Reu.3,7. See *Fulgentius De veritate prædestinationis & Gratiæ. lib.* 1. 1, and 3. *Biblioth. patrū. Tom. 6. pars 2.* p 150. to 169. *Epist. Synodica Episcoporum in Sardinio Exulum. Ib.*

* Isay 43.13. See p.6.

r Eccl.3.14. Phil.2. 12.13.

Deu 4 10. Psa. 2.11. Psa.5,7. Isay 8,13.

s Psal. 22,10. Philip.2.7. to 11. t Psal. 130. 5,6. Psal. 123.1,2. Psal. 25,5. Psal.27. 14. Isay 8,17, & 40, 31. Ierm. 14. 22. Mich. 7.7. u 1 Corin. 4 7. * *Nam vere & absque dubio eo quisque pessimus quo optimus, si hoc ipsum quo est optimus ascribat sibi.* Bernard. super Cantica, Sermo. 84. Col. 821. D. x Rom. 3, 27. 1 Cor.1. 29. & 3.29. Ephe. 2,8,9. y Ier.9,23. Psa.115.1. 1 Cor.1.31. 2 Cor. 10,17. Ephes.1.6.12. * Ephe.1,3, to 13. 1 Tim.1.12, to 18. 1. Pet.1,2.3, & 2,9,10.

thers for to perish, vnder the very selfe-same meanes and word of grace which they enioy.

Quest. And if you now demand of me; why God doth thus conuert, thus call home one man by his Word, and not another; or why he conuerts not all alike; [z] *since there is no respect of persons with him?*

[z] Rom.2,11. Ephe.6,11.

Answer. I answer: that no other reason can be rendred of it, but that *it is his good Will and pleasure thus to doe:* All the reason, ground, or motiue, *why God shewes mercy to any man; or to this man more then to an other*, is onely this: [a] *because he will haue mercy; because it is his meere free Will, his voluntary loue, his grace, his pleasure thus to doe:* This is all the ground, the reason which God himselfe, or the Scriptures for him render: and why should we *curiously*, [b] *yea dangerously enquire after any other*, which God himselfe hath not reuealed, * *when as this alone should fully satisfie vs?* We all confesse, that by reason of Adams fall, we were all in a desperate, in a lost condition, in which God might haue suffered vs all to perish without any injury or injustice to vs: If God therefore be so exceeding gracious and compassionate as to saue some, whom he thinkes good to saue: so iust and righteous, as to suffer others to perish, because it is his pleasure not to saue them: shall [c] *wee Potters clay be so presumptuous, as to interrogate him, why he doth it?* Certainly, if we consider but that absolute soueraigne right which God hath in, hath ouer vs as we are his Creatures: how [d] *we are wholly, solely his, and not our owne:* [e] *how we are in his hands as the clay in the Potters to fashion, to frame vs; yea to crush*

a Luke 10,21. 1 Sam.12.22. Mat.24.40 41, Iames 1,18. Exo. 33. 19. Rom.9,15,16. to 37,&11,5,6. Deutr.7,8. 1 Sam.12,22. Hosea 14.4. Mat.8,2,3.c. 11.27. Luk.10. 21. Ioh.5.21.c. 3.16. Eph 1,5, 9,11,c.2,5,8. Phil. 2,13. 2 Tim. 1,9. Iam.1,18. 1 Io. 4,9,10. See *August. ad Bonifacium* l.2.c.7. l.4.c.6. *De Prædesti. & gratia. De Prædestinatione Sanctorũ: De Correptione & Gratia:* And the whole 2. part of his 7. Tome, *Fulgentius ad Monimum: Primasius in* Rom. 8,9,10. & 11. *Prosper. Aquit.* in most of his workes: *Gregorius Magnus Moral l.* 25.c. 18.19. All the Fathers doe concurre in this. See my Perpetuity of a Regenerate Mans estate. page 8,9. b *Cur autem illum potius quam illum liberat, scrutetur qui potest iudiciorum eius tam magnum profundum; veruntamen caueat præcipitium.* August Epist. 105. * *Consilium summæ & occultæ virtutis satisfactio sit apertæ rationis* Greg. *Mag. Moral.*l.4.1.c.18. c Isay. 45.9. Ier.18.6. Ro 9.20.21. 2 Tim.2.20.21 d Ezech.18,16. 1 Cor 6.19.20. Ro. 12.1. Psa. 100.3. e Ier.18.6.

to crush vs in pieces at his pleasure: [f] *though we had then in truth* (to vse St. *Augustines* words) *no originall, no actuall sinne with in vs; yet then if God should cast vs all into hell, we might iustly lay our hands vpon our mouths, and not so much is dare to aske of him a reason, why he deth use vs thus?* Alas, which of vs could then say vnto God, [g] *what dost thou?* or [h] *why hast thou made, or reected me thus?* [i] *Is it not lawfull for God to doe what he will with his owne?* and may he not then dispose of vs at his pleasure, without any injury or injustice to vs? Doe not weake and mortall men, who are but Tenants at will, at sufferance, of al their earthly goods and possessions, argue thus: that they may dispose of them at their will and pleasure, without controule or checke [k] *because they are their owne*, when as in truth [l] *they are not theirs but Gods?* and shall we then denie that liberty, that freedome, to our great, our glorious God in that which is truely his; which the very meanest of vs all doe arrogate to our selues, in that which is none of ours, but onely at his pleasure:

We see that Potters, that Glasse-men alwayes cast the selfe-same mettle into diuers different formes, yea oftimes dash, and marre their worke, because it is their pleasure: we see that all Artificers in all their their manifactures doe the like: The Scripture informes vs, and we know it by experience, [m] *that Potters make vessels of honour, for honourable: vessels of dishonour for vile, for despicable vses, out of the selfe-same Clay, or mulpe:* that Idolaters oft times, [n] *of the selfe-same Tree, make them an Idole-god to worship, and a fire to warme themselues withall: adoring one piece of it, burning the other,* though as good, as sound as it; not because there is any difference in the clay, or wood, that makes a discrepancy in the vessels; but because it is the artificers meere Will and pleasure; Doe not Gardeners stocke vp

f Iob 40 4.5. Psal. 39.9. Iob 9.14.15. *Si humanũ genus quod primitus constat ex nihilo, non cum debita mortis & peccati origine nasceretur, & tamen ex ijs creator omnipotens in æternum nonnullos damnare vellet interitũ: quis omnino creatori diceret, quare fecisti sic? Qui enim cum non essent, esse donauerat, quo fine essent, habuit potestatẽ: nec dicerent cæteri, cur paribus omnium meritis diuinum discreparet arbitriũ; quia potestatem habet figulus lutiex eadẽ massa facere, aliud quidem vas in honorem; aliud veroin contumeliam.* August. De Prædest. & Gratia. c. 16. *g* Eccl. 8.3.4. Dan. 4.35. Iob 9,12. *h* Isai. 45,9.

d * 3

10. Rom. 9,20,21. Iob 9,14,15. *i* Mat. 20,15. See *August. ad Bonifac.* l. 4. c. 6. *k* Psal. 12, 4. Mat. 20,15. *l* 1 Chron. 29,16. *m* Isay 45,9. Ier. 18,6. Rom. 9,20,21. 2 Tim. 2,20,21: *n* Isay 44,14,to 18.

vp some rootes, some trees, yet plant, and prune others of the selfe-same kinde, no better then the former; because it is their pleasure? Doe not Nobles, and Gentlemen pull downe such [illegible] house; repaire, and build another? doe the[illegible] designe out such a roome, or plot of ground to a more honourable vse; such a one to a baser? doe they not demolish, alter, or transplant their Orchards, Gardens, Parkes, or Walkes? doe they not kill such a Stagge, a Bucke, a Foule, a Hare; yet spare another, because it is their pleasure? Yet no man dares controle them for it, because they are their owne: And shall not then the *great* [o] *Creator, Architecke, and Proprietor of the world it selfe*, and all things in it, haue the selfe-same priuiledge and supremacy ouer *vs his clay, his earth, his potsheards*, as to mould, to marre, to alter, to transforme vs at his pleasure, and to designe vs to what vse he will? We see that earthly Monarches doe oft dispence, and cast their honours, fauours, and disfauours vpon men, aduancing this man, and displacing that; vpon no other grounds at all, [r] *but that it is their pleasure*: yet, [s] *who may say vnto them, what doest thou?* And shall not the Soueraigne Lord and *Monarch both of* [t] *heauen, earth, and* [u] *Kings themselues*, (in whose absolute libertie it was at first, to haue made man the basest, as well as the supremest of his creatures) haue so much royalty or freedome left him, as to aduance, to honor, fauor, or disfauor whom he pleaseth, vpon no other grounds at all, but that it is his Will? We know that Masters, Land-Lords, Fathers, dispose of their Slaues and Vassals, Lands and Tenements, Sonnes and Daughters, Goods and Chattels at their pleasure, to whom; or how they please; yet no man questions, or controles them for it, because they are their owne. And shall wee poore dust and ashes, who take such absolute liberty to our selues, in all that we conceiue to be our

o Gen.1,1 Psa. 146,6. Ioh.1,3 10. Acts 14,15 c.17.24.c.7. 50. Rom.11. 36. 1 Cor.8,6. c.11,12. Eph. 3,9. Col,1,16. Hebr. 3. 3.
p Isay.46,9. Ier.18.6. Rom.9,20,21.
r Ester 6,6 9.
s Eccl.8,3,4.
t Deut. 10.14. Psal.24.1. Psal. 50.12.
u 1. Tim.6.15 Reu.17,14.c. 19,16.

our owne, though in [x] *truth the right, and propertie of it be in God himselfe, and not in vs:*) so limit, so confine the boundlesse Prerogatiue; the absolute soueraignetie of the omnipotent, the supreame Commander; [y] *Proprietor, King, and Lord of Heauen, and Earth,* [z] *in whom, from whom, for whom all Creatures liue, and mooue, and haue their being, and for whose onely Will, and pleasure, they are, and were Created:* as to deny him liberty to doe what he will with his owne? to Elect, to Reprobate, Reiect, or chuse what men hee will? to bestowe his vndeserued fauor, grace, and bounty, both when, *and* [b] *where he pleaseth?* Shall wee make choyce of whom we please for our companions, Fauorites, Heires, Friends, and Seruants, reiecting and neglecting others: and shall not the Lord, the God of all things, who is bound by no ingagement, or desert to any Creature, doe the like? Doe not the Scriptures plainly informe vs; [c] *that the Lord doth whatsoeuer he will in Heauen, Earth, and all the Creatures: that he disposeth both of Kingdomes, Kings, and Nations: of the Honours, Liues, Estates, Aduancements, Sicknesses, Crosses, Debasements, of all men at his pleasure?* Doe we not see, that in the gouernment, and managing of all things, euents, and Creatures in the world, [d] *he doth whatsoeuer he pleaseth?* yet no man murmures, or complaines against it, or [e] *dares to aske him what hee doeth?* because he is Lord and Iudge of all things. If then we alow the Liberty, Power, Wisedome, Will, and Iustice of God, in the managing of the World it selfe, and all the seuerall occurrences in it: if we admit him an absolute Supremacy ouer all *Nations, Kingdomes, People, and Creatures of* the Vniuerse, to order and dispose; [f] *to build, and to plant: to roote out, to destroy them at his pleasure:* [g] *and to giue them to whomsoeuer he will:* shall we not likewise allow him an absolute, a free, a just Prerogatiue, to Elect, to Reprobate whom he pleaseth? to conferre his owne heauenly

x Iob 41,11. Psal. 24,1,2. Ps. 50,10,11,12 1 Chro 29,16.
y Exod. 19 5. Deutr. 10,14. Ps. 50,10,11,12.
z Dan, 5,23. Acts 17,25,28 1 Cor. 8,6. 2 Cor. 5,18.
a Reu. 4,11. Prou. 16,4. Rom. 11,36. Ephes. 1,11. Col. 1,16. Hebr. 2,20.
b Iohn 3,8:
c Psal: 75,6,7: Psal 115,2. Psal. 135,6. Iob 9,5,to 13. 2 Chr: 20,6,7. Dan: 4,25,37: & 5,21,23. & 2,21. 1 Chr. 29,11,12.
d Psal. 115, 3, & 135,6. Eccl: 8,1: Pro: 21,1: Isay 46,10 Ionah 4: 14:
e Iob 9, 12: Dan 4,35:
f Ier: 1,16: c: 18,7,9 c: 45,4:
g Dan 4,25: c. 5,21:

heauenly Kingdome; his onely Sonne, with all his merits; his owne Free-grace, and spirituall fauours, ([h] *which no man can of right lay clayme too*,) *on* [i] *whomsoeuer he listeth*, without any spice of partiality, or colour of injustice; because they are his owne, ordained onely for his pleasure? Doubtlesse if we would but seriously consider, what a supreame, an absolute propriety the Lord hath in, hath ouer vs: that we are his, and his alone, created, [k] *not for his profit or aduantage*, since he is [l] *all sufficient in*, and of himselfe; but [m] *onely for his Will, his pleasure*, which we [n] *must all submit too*: that we deserue no boone, no fauour at his hands at all: (for what can any base, or finite creature merit, from his all-glorious, all-infinite Creator?) let God then reprobate, yea damneor throw vs into hell for euer, withot any reference to our sinnes at all, because it is his will, his pleasure so to doe: we would [o] *euen forth with lay our hands vpon our mouthes with holy* Iob: *and though we were righteous, yet we would not answer nor reply against him*: [p] *we would with our blessed Sauiour, be like Sheepe before the shearers, euen dumbe and speechles, not opening once our mouthes*: or if we did, it would be onely in his language: [q] *Father if it be possible let this cup passe from me: nenertheleſſe, not my will, but thine be done*; or else in the meeke and humble dialect of good old [r] *Elie, Dauid, and the Israelites: it is the Lord: if he hath no delight nor pleasure in vs, loe here we are, let him doe with vs what seemeth good in his eyes, euen what soeuer he will*: [s] *Is it not lawfull for him to doe what he will with his owne?* [t] Moses & Paul *could be contented to be accursed, and seuered for euer from Christ, for the good of the Israelites*: and shall not we be contented to be reprobated, to be damned for the sole pleasure of our God? So farre would we be from quarelling with Gods justice in chusing others, and rejecting vs, who deserue no grace, no fauour at his hands, that these would be our onely clamors;

[h] Rom.11.35. Iob 41,11. Dan.9.8,9.
[i] Iohn 5.21. Mat.20.15,23 c.11,27.
[k] Iob 22.2,3. c.35.7.c.41.11 Psal.16.2. Luke 17,10. Rom.11.35.
[l] Iob 41.11. Psal 50.8.10 14. Gen.17.1 Col.2,3,9,10
[m] Reu 4.11. Col.1.16.
[n] Mat.6.19. Rom.9.19,20 21. Iam.4.7.15. 1 Pet.5.6.
[o] Iob 40.4. c.9,14,15.
[p] Isay 53.7.
[q] Mat. 26. 39,42.
[r] 1 Sam. 3.28. 2 Sam.10.12. & 15,26. Iudg. 10,35. Ps. 39.9. Lam.3.26.
[s] Mat. 20.15.
[t] Exod.32.32. Rom 9.3.

[u] *this*

[u] *this our carriage, this our temper, and no other,* in Gods seuerest dealings with vs, if ours hearts were right.

But if we looke further vpon men as lost in *Adam*; what cause haue any criticall or clamorus Arminians, to quarell with Gods freedome, or his justice, in chusing some men, and rejecting others, without any foresight of their actuall sinnes, or finall impenitency: when as he might in justice damne them all, [x] *being dead and lost in Adam ere they were?* Had God no absolute disposing power ouer vs as we are his creatures; yet since he hath right and cause not onely to reject, but likewise actually to damne vs all as sinners in our Father *Adams* bowels, without any reference to our owne personall transgressions, we can neither accuse him of partially, in chusing some; nor of injustice, in rejecting others. [y] *Doth God then select or chuse out any to saluation?* [z] *loe here is his infinite, his vndeserued mercy*; praise him for it. Doth he neglect or passe by others, relinquishing them in their first estate? loe *there is his admirable, his wel-deserued iustice: feare him for it.* Doth he not saue all? magnifie thou his aboundant goodnesse, that he compassionates any, when as in justice he might haue damned all: Doth he chuse this man rather then another? [a] *maligne not the freenesse of his mercy to the one, when as thou canst not but approue the rigor of his iustice on the other.* Hath he chosen thee, and not others? [b] *O praise, O blesse him for his abundant grace and goodnesse to thy selfe, who deserueſt at his hands as ill as any*; and murmure not that others doe not fare as well as thee. Hath he rejected thee, and chosen others? Confesse his wel-deserued justice on thy selfe, and enuy not his vndemerited loue and mercy towards them: let [c] *not thy eye be euill because*

u Psal. 39.9. Mich 7.9.
x Isay 53.6. Rom. 3 23 & 5,12,18. Eph. 2.1,2. 1 Cor. 15.22. *Prosper Responſ. ad excerpta: Genuensium Dub. 6. ad Demetriadem Epist. f. 313. b.*
y See *August. ad Bonifacium, l. 4. c. 6 Primasius in Rom. 9.*
z *Gratulare igitur 6 quicunq; illuminatus es, & gratiam quã non mereberis agnosce: geme quicunq; induratus es, & iustitiam confitere.* August. De Prædest. & Gratia, c. 14.
a *Cum Deus iustius esset, etiam si vtrumque puniret, qui liberatur, habet vnde gratias agat; qui damnatur, non habet quod reprehendat.* August. De Bono Perseuerantiæ c. 8.
b *Agamus igitur gratias saluatori, dum nobis redditum non cernimus, quod in damnatione similium etiam nobis debitum fuisse cognoscimus:* August. Epist. 105. e Mat. 20. 15.

because he is good: Wish not them damned because thou art not saued: ([d] *Dives in hell had more charity then so:*) nor [e] *fret not at thine owne reiection, much lesse thine owne damnation, because thou dost deserue it.* Let God doe what he will with his owne: with thee, with others, with all men, because they are his owne. Let him dispence his owne free gracious pardons, his judgements, his mercies, his justice as he pleaseth, to whom, and how he will; since *he wrongeth none in pardoning some*, or damning others: If an earthly Prince or Monarch be so good, so gracious, as to pardon, to promote one Traytor to his person: so just, so rigourous as to execute another for the selfe-same fact, [f] *as Pharaoh did:* what man can taxe his mercy to the one, or justice on the other? If a man who hath two just, two deepe ingaged [h] *Debtors*, doth freely acquite the one, yet sue the other, though perchance vnable for to pay him through his owne vnthriftinesse; what cause of just complaint hath he, whose debt is not remitted? If a Father who hath two rebellious Sonnes, adopts the one, disinherits the other: what wrong is this to him, who is most justly disinherited? If a Master who hath two vntrusty, negligent, or sloathfull Seruants, retaines the one, casts out the other: what cause of clamour is there left to him, who is so worthily discarded? God deales but thus with vs: We are all [i] *by nature, birth, and life, both* Traytors, Debtors, rebellious Sonnes, yea negligent, wastfull, and vnfaithfull Seruants vnto God: the [k] *best of vs deserue eternall death*, execution, disinheritance, and rejection at his hands, and nothing else: yea we must all acknowledge, [l] *that it is of the Lords great mercies that we are not consumed, because his compassions fayle not.* What injury or injustice is it then to any, * *for God to pardon, release, adopt, or chuse our some: to condemne, to execute, di-*

d Luke 16.27. to 31.
e Mich.7.9. Psal. 39.9. Psal.51.4. Math. 20. 13,14,15.
Misereturenim magna bonitate, obdurat nulla cum iniquitate: vt nec liberatus de suis meritis glorietur, nec damnatus, nisi de suis meritis conqueratur. August. Enchirid. on, cap.99.
f Gen. 40.20, 21, 22.
h See Math. 18,23. to 35.
August. Contra Iulianum A.1.c.2
i Psal.14.2 3. Psal.51 5. Ro. 3.10,11,23.c.5 12. Ephes.2,3. Iob 14.4.c.15, 14.Pro.20.9.
k Dan.9.7,8,9 Lam. 3. 22. Ro n 6,23.
l Lam 3.22.
**Ideo non vtrumque in honorem, ne hoc meruisse se existimet tanquam inculpata natura: Ideo non vtrumque in cõtumeliam, vt iudicio superexul et misericordia. Ac per hoc nec damnatus ex debito, de supplicio iuste queritur, nec liberatus gratis, de merito superbe gloriatur: sed potius humiliter gratias agit, quãdo in illo a quo debitũ exigitur quid in eadem causa sibi donetur agnoscit,* August. cont. Iulianum.l.4.c.8.

inherite, or cast out others? Certainely none at all. O therefore since all of vs, yea the very best of vs by our owne ingenuous confessions, demerit nothing at the hands of God, but just rejection, hell, and death: Let vs rather wonder at the exceeding riches of his grace and mercy, in chusing, in conuerting some; then clamor at his justice in rejecting others: Let vs rather [m] *thankefully admire, why diuine sensus he should saue any: (especially our selues the worst of all men, whom he might most iustly damne: then captiously inquire, why he saues not all; or Reprobates so many?* It is but *his meere grace, his super-abundant, his vndemerited mercy to saue some: it were* [n] *no iniustice, no harsh seueritie in him to reiect vs all,* who were all bound ouer to eternall Death before we were. This, this, we must all ingeniously confesse (and who is there so desperately atheisticall, vngracious, or blasphemous, as once for to deny it;) [o] *that God saues not any man whatsoeuer, but out of his owne most gracious, free, and vndeserued mercy: that he condemnes not one, but out of his well-deserued iustice: and* [p] *that if he should presently cast vs all as soone as euer we were borne, into the vnsupportable, and eternall flames of Hell*

m *Cum damnatis iusta pœna reddatur; saluatis autem gratia donetur indebita: quis adeo vsque humanæ cõditionis oblitus arcana discutiat, vt cum ipse pœnã merito sit consecutus, quærat curaliusgratiam quæ non debebatur ei accipiat?* August. de Prædest. & gratia, c. 16.

n See August. de Corrept. & gratia, c. 10. De Bono Perseuerantiæ, c. 8, 10, 11, 12, 14. Prosper de Libero Arbitr.

ad Rufinum, f. 126. o *Nisi per indebitam misericordiam nemo liberatur: nisi per dubitem iudicium nemo damnatur,* August Enchirid. c. 93. *Et certum, & immobile teneamus; non esse iniquitatem apud Deum, qua quenquam sine malis meritis dammet: & esse bonitatem apud Deum, qua multos sine bonis meritis liberat, demonstrans in ijs quos damnat quid omnibus debeatur, vt hinc discant quos liberat, quæ sibi pœna debita relaxetur, & quæ indebita gratia condonetur,* Idem contr. Iulianum l. 4. cap. 8. *Debita redditur pœna damnato, indebita gratia liberato: vt nec ille se indignum queratur, nec dignum se iste gloriatur: Miseretur itaque gratuito dono, obdurat autem iustissimo merito,* August. Epist. 105. *Qui perit, suo merito perit: & qui saluantur, Dei gratia & misericordione saluantur. Quod multi damnantur, peruiuum est meritum: quod multi saluantur, saluantis est donum. Vt enim reus damnatur, inculpabilis est Dei iustitia: vt reus iustificetur, ineffabilis Dei est gratia,* Primasius Comment. in 1 Tim. 2, 4. Prosper Aquit. Responsio, 2. ad Obiect. Vincentianas, f. 137. Aug. Responf. ad Art. sibi fallõ impositos. Artic. 2. *Deus quippe apud quem non est iniquitas, & cuius vniuersæ viæ misericordia & veritas, omnium hominũ bonus conditor, iustus est ordinator, neminem indebite damnans, nemnem debite liberans: nostra plectens cum punit noxios, sua tribuens cum facit iustos: nec damnati iusta querimonia, nec iustificati verax est arrogantia. si vel ille dicat non meruisse se pœnam, vel iste asserat meruisse se gratiam,* Prosper, de Vocatione Gent. l. 2. c. 1. *Gratuitam misericordiam prærogat misero: debitam iustitiam rependit iniusto: Iuste igitur subsequuta est seueritas iudicis, vbi præcessit iniquitas peccatoris.* Fulgentius de Prædest. ad Monimum. p. 1241. p August. Epist. 105. & 7. Tom. 2. part throughout, Psal. 51, 4. Rom. 3, 9, to 19. c. 5, 6, to 20.

of Hell past all redemption, yet none of vs could complaine of any wrong, because we all demerit them: And shall we yet finde fault or quarell with Gods justice, (whose [q] *vast immensities, iudgements, wayes, and nature, doe farre transcend our narrow, darke, and finite vnderstandings though some would lately fathom them*) because he doth onely Reprobate, passe by, or non-elect (not actually condemne) some men, without any pre-consideration of their actuall sinnes?

Let this then quiet, satisfie, and content all curious, proud, and restlesse Spirits, who would prie into those mysticall, those hidden speciall reasons of euery particular mans Election, or Reprobation, that are closeted vp in Gods owne bosome, [r] *into which no mortall eye, nor wit can safely prie*, (much lesse mans darke, or purblinde carnall reason, or Metaphysicall transcendentall speculations,) no further then the [s] *light of Scriptures lead them:* [t] *That there is no iniustice, no collusion, nor partiality at all in God; who is iust, and righteous in all his Wayes, and Iudgements.* That as it was Gods meere [u] *pleasure that caused him to create the World at first*, and to [x] *make man the Lord, the Prince of all his Creatures; not any originall, obiective, or pre-conceiued excellencie*, either in the World, [y] *or man*; euen so it is his pure Goodnesse, Fauour, Grace, and Mercy,

q Isay 55,9. Rom. 11,33,34 Psal 36,6. Psa. 77.19 *Deus vniuersa quæcunq; sunt verbo iubet, ratione disposuit, virtute consummat. Hic nec videri potest, visu clarior est: nec cõpræhẽdi, tactu purior est: nec æstimari, sensibus maior est, infinitus, immẽsus & soli sibi ãtus, quantus est, notus. Nobis vero ad intellectum sensus angustum est, & ideo sic eum dignum æstimamus, dum inestimabilem dicimus. Eloquar quemadmodum sentio: magnitudinem Dei qui se putat nosse, minuit; qui non vult minuere, non nouit.* Minucius Felix Octauius, p. 53. r See *August. De Bono Perseu.* cap. 10, 11, 12, 14. s *Hoc scio, neminem contra istam Prædestinationem quam secundum Scripturas Sanctas defendimus nisi errando disputare potuisse.* August. De Bono Perseu. cap. 18. t Rom. 9. 14. Psal. 92. Ezod. 9,27. 2 Chro. 12. 6. Ezra. 9, 15. Psal. 11, 7. Psal. 19, 9. Psal. 116, 5. Psal. 129, 4. Psal. 145, 17. Ier. 12, 1. Lam. 1, 18. Dan. 9, 14. *August. De Bono Perseu.* cap. 10, 11. *Ad Prædestinationem Dei nihil aliud referri potest, nisi quod aut ad debitam iustitiæ retributionem, aut ad indebitam pertinet gratiæ largitatem:* Prosper. Responf. ad Obiect 11. Vincentianas. u Reu. 4, 11. Gen. 1, 1. Col. 1, 16. x Gen. 1, 28, 29. Psal. 8, 3, to 9. Hebr. 2, 7, 8. y Iob 7, 17. Psal. 8, 4. Psal. 144. 3, 4 Hebr. 2, 6. *Creator vniuersorum cum in principio crearet ea quæ creare voluit, idest rationabiles naturas, nullam habuit creandi causam præter se ipsum, idest, bonitatem suam:* Origen periarch. l. 2. c. 9.

Mercy, (not any Partialitie, or fore-seene Faith, or Workes, or Will in men,) that mooue him to Elect, or chuse out some to Eternall life: *his* [z] *meere free will and pleasure onely, not any actuall sinne whatsoeuer, that causeth him originally to reiect; his deserued iustice onely, that makes him actually, and eternally to condemne all other*, whome he might likewise haue chosen, iustified, and saued out of the superabundance of his mercy, had he throught meete to doe it. That Gods written, his reuealed Word, and Will, is but a hand-maid, a subseruient to his secret Will, to effect, to worke all that in time, which he had purposed concerning man from all eternity: [a] *to conuert, and call home those, and none but those, whom he had chosen*, (first [b] *in himselfe, in his owne eternall loue, as in the primary cause*; then [c] *in his Sonne, as in the pre-ordained meanes of their redemption, and saluation,*) *before the World was framed.* Whose [d] *number is so definite, so certaine in it selfe, that it can neither be diminished, nor augmented*: whose saluation [e] *so infallible, that it is altogether impossible for Deuils, Men, or Angels, to euacuate it.* And let all these premises laid together, corroborate, yea settle this conclusion in ours hearts. That God is

z Rom. 3,5,6 & 9,11,13, to 23. Mal. 1,2. Prou. 16,4. Iob 9,12,13. Math. 24, 40. 41. Luke 10, 21. cap. 17, 34,35.36.
a Rom. 8.30. Mat. 24,31. Acts 18,9,10. & 13,48. Ephes. 1,3, to 20, & 4,11,12. 13. Heb. 1, 14. Mat. 13 4, to 51 Psal. 50, 5, 16,17. 1 Thes. 1,4,5. 1 Pet. 1, 2,3,5,23
b Iohn 3,16. c. 6,37, c. 17,6. 1 Iohn 4,9,10. 2 Tim. 1,9, c. 2. 19. Mat. 25,34 Rom. 8,28,29 33, c. 9,13,15, 16, 18,23. Ephes. 1,9,10,

c*3

11. 2 Thes. 2,13. 1 Pet. 1. 2,3. c Iohn 3,16. Rom. 8,29,30,32,33. Ephes 1,3,4,5,6. 7. c. 2,5,6,7,13. 2 Tim. 1,9. 1 Pet. 1, 20. 1 Iohn 4, 9,10. d *Prædestinatorum ita certus est numerus, vt nec addatur eis quispiam, nec minuatur ex ijs.* August. De Correpr. & Gratia cap. 13. *Prædestinatorum numero nec addi quenquam potest, nec minui.* Primasius in Apocal. lib 1. fol. 17. *Ex omni numero hominum per secula cuncta natorum, certus apud Deum definitusque est numerus Prædestinati in vitam æternam populi, & secundum propositum Dei vocantis electi: Quod quidem tam impium est negare, quàm ipsi gratiæ contraire.* Prosper. Aquit. Epist. De Libero Arbit. ad Rufinum fol. 125. See De Vocatione Gentium. lib. 2. cap. 10. *Notandum vero est quia dum alijs cadentibus ad standum alij solidari perhibentur, electorum numerus certus & definitus ostenditur.* Greg. Magnus. Moral lib. 25. cap. 10. e See Beda in Rom. 8,30. and in 2 Tim. 2, 19. Articles of Lambheth. Art. 3. of Ireland. Art. 12. 14. e Rom. 8,33. to the end Iohn 10,27,28. 1 Pet. 1, 5. Math. 16, 18. Isay 45, 17. 2 Tim. 2, 19. *August. De Correpr. & Gratia. cap. 7, 9. Anselme & Bede. in Rom 8. & in 2. Tim. 2. 19.*

is neither an vniust, or partiall Iudge in electing, in conuerting some; whome he might haue Reprobated, and justly damned had he pleased: in rejecting, harding, or condemning others: whome he might haue graciously elected, and saued had he willed it. Nor yet a subdolous Equiuocator, Impostor, or Deluder, (as some would seeme to make him;) in tendring Grace promiscuously, conditionally in his reuealed Will, to such whom he hath not eternally decreed, not seriously purposed, to conuert and call home to him, in his secret Will, which no thing, no power, no policie can euacuate.

FINIS.

Augustinus de Litera & Spiritu. cap. 34.

Cui Responsio ista displicet, quærat Doctiores; sed caueat ne inueniat præsumptiores.

Errata.

pa. 5. l. 18.	for	probalitie	reade	probabilitie.
p. 19. l. 14.		there, neere		their, neerer.
p. 27. l. 29.		mulpe		Lumpe.